Numb. LXXXVII.

THE Pennſylvania GAZETTE.

Containing the freſheſt Advices Foreign and Domeſtick.

From Thurſday, July 9. to Thurſday, July 16. 1730.

An *ESSAY* *On Original Primitive* CHRISTIANITY.

From the *London Journal.*

THE Happineſs of the Chriſtian World depending ſo much upon the right underſtanding and Practice of Chriſtianity; we think it our higheſt Duty to enquire into the Nature of it, and lay before Mankind, in a ſhort, clear and full View, the real Deſign of Chriſt's coming into the World: For that in which all Men are ſo greatly concerned, ought by all Men to be well underſtood. We ſhall therefore, with no other Intent than to lead the World into Truth, Virtue and Happineſs, ſhew 'em what *Original Primitive Chriſtianity* is: And this we ſhall do from the *New Teſtament*, which is allowed by all Proteſtants to be the ſole Rule of Faith and Practice; and from the Circumſtances of the World, or the State of the Jews and Pagans when Jeſus Chriſt came amongſt 'em.

In reading the New Teſtament, we are carefully to diſtinguiſh Chriſt's Diſcourſes and thoſe of his Apoſtles to their firſt Convert, from all the other Parts of that Book; for in thoſe Diſcourſes to the People, we ſhall find all that is neceſſary to be known: The reſt of the Bible is either Hiſtorical or Occaſional.

The firſt Sermons of Chriſt and his Apoſtles muſt contain the whole Will of God in relation to the Salvation of Men, becauſe Thouſands were converted, or made Chriſtians, by thoſe Sermons; which could not have been, had not the Sermons contained all that was neceſſary to make them Chriſtians.

In theſe firſt Diſcourſes we find nothing inculcated but the Practice of moral Virtue, or *Obedience to the eternal univerſal Law of God written in Mens Hearts.* Jeſus Chriſt, who came from God, could preach no other Doctrine than what was exactly agreeable to the Reaſon of Things; becauſe God, who ſent him, made thoſe Things, from whence that Reaſon reſulted. God is moſt perfect Reaſon and Goodneſs, and cannot be ſuppoſed to have any other Deſign in ſending a Meſſenger into the World, than to induce Men, by proper Motives, to act agreeably to their reaſonable Natures; and do thoſe Actions, in Obedience to his Will, and in Compliance with his Authority, which have a natural Tendency to produce their greateſt Good, and which, as wiſe Men, they ought to have done, had there been no Authority in the World, nor any coercive Power in the Univerſe. Jeſus Chriſt therefore, the Meſſiah or ſent of God, could come amongſt us with no other Intention than to repeat, reſtore and enforce the great Law of Nature, or Reaſon of Things; in conformity to which Law or Reaſon, the Happineſs of all intelligent Beings conſiſts. This Law of Nature, or Reaſon, is the Will of God: Nor can any abſolutely perfect Being have any other Will in relation to the ſeveral Beings he has made, than that they ſhould act up to their ſuperior diſtinguiſhing Faculties, and ſo procure the greateſt poſſible Happineſs to themſelves through the whole of their Exiſtence. This Will of the Great Creator and Governor of the World, Jeſus Chriſt preached. He recommended Temperance or Moderation in all our Enjoyments; Temperance, as the Root of all other Virtues, and as the Means by which we can enjoy moſt real, unmixed Pleaſure in this Life. He taught the Practice of Juſtice, or acknowledging in our Words and Actions, the Rights of others; by which alone, we can fully and ſecurely enjoy our own; and without which, all Societies in the World muſt diſband. He preſſed upon his Followers, the moſt extenſive Charity and Benevolence; and doing all the Good we can to others: And, is there a Pleaſure upon Earth to be compared to that which ariſes from the Senſe of making other Men happy? He exhorted to feed the Hungry; cloath the Naked; relieve the Oppreſſed; and to bear Injuries, when reſenting or returning of 'em would do more Hurt than Good: He taught that paſſive Courage or true Greatneſs of Mind, to ſuffer Ill rather than do Ill; and he pointed out the utmoſt Pitch of the moſt exalted Virtue, when he commanded us *to do Good, hoping for Nothing again.* But, as he perfectly underſtood human Nature, and knew how difficult it was to prevail on Men to act abſtractly from all Conſiderations of themſelves, he opened another World; and promiſed all thoſe who greatly ſuffered for Virtue in this World, that they ſhould be rewarded in the Next: He knew, this was an Encouragement for Men to be reſolutely Good, againſt all the Charms of Pleaſure, Profit, and Honour. But then, it was to Virtue only, or rather to ſuffering Virtue, that he annexed theſe Rewards, and to Vice only that he threatned Puniſhments: Hear this divine Perſon, ſpeaking of the laſt Day, or Day of Judgment! *Then they ſhall come forth; thoſe who have done well to everlaſting Life, and thoſe who have done ill to everlaſting Death.* Happineſs and Miſery were, by him, always joined to Virtue and Vice; not to Opinions or Speculations; to Rites or Ceremonies.

In his Diſcourſes, there are not the leaſt Traces or Footſteps of any of thoſe numberleſs Opinions, by which his pretended Followers have either ignorantly or wickedly diſtinguiſhed themſelves. Virtue and Eternal Life were all he taught. In almoſt twenty Places in the *6th* of St. *John*'s Goſpel, he ſays, for an Encouragement to his virtuous Diſciples, *I will raiſe him up at the laſt Day. Jeſus, and the Reſurrection*, were what St. *Paul* preached at *Athens: Jeſus*, the great Teacher and Example of Virtue; and the Reſurrection to reward thoſe who ſteadily adhere to the Practice of it through the whole Courſe of their Lives. St. *Peter*'s Sermons were, *Repentance and a good Life.* And the laſt Words Chriſt ſaid to his Apoſtles before he left the World were, *Go, in my Name, and preach Repentance and Remiſſion of Sins.* By Repentance, in the Bible, is always meant, a Change of Life and Manners; leaving off Vice, and conſtantly practiſing Virtue. The Conſequence of which will, by the Favour of God, be eternal Life. This is the Subſtance and Deſign of the whole Goſpel. Nor is there the leaſt Streſs laid upon any Thing elſe but *Obedience to the Moral Law*, or, *acting up to the Reaſon of our Minds. He is the Author of Eternal Salvation to all thoſe who obey him.* Again, *If our Hearts, or the Reaſon of our Minds, condemn us, God will condemn us alſo; but, if our Hearts condemn us not, then have we Confidence towards God.* So that, *true Chriſtianity*,

rity, *is following the great Law of Reaſon*, or acting always according to our Opinion and Judgment of Things, after we have taken due Pains to inform our ſelves. *This Law of Reaſon*, Jeſus Chriſt came to reſcue out of the Hands of the *Jewiſh* and *Pagan* Prieſts; who had introduced univerſal Corruption; overwhelmed the World with their ſeveral Superſtitions; *and made void the Commandments of God by their Traditions.* He preached Deity and Virtue, againſt the Prieſts of thoſe Times; who, in their Turns, cry'd out againſt him, *The Temple of the Lord, and Sacrifices.* But he went on with his glorious Deſign of making Men good and happy; by preaching *One God, the Father of the World*; and aſſuring us, that we ſhould find our Happineſs in Obedience to his Laws. This Doctrine did Jeſus preach, and nothing elſe.

We are very ſenſible, there will be one Objection made to this Diſcourſe. It is this. Did Chriſt preach only *Belief in one God and the Practice of Virtue?* Was he only the great Reſtorer of Natural Religion? Did he not preach *Faith* alſo, and ſhew the Neceſſity of it in order to Salvation? Did he not ſay, *Unleſs ye believe that I am he, ye ſhall die in your Sins?* Is it not ſaid, *Without Faith 'tis impoſſible to pleaſe God?* And, *he that believeth not, ſhall be damned.* With a great Variety of Texts to the ſame Purpoſe? In ſhort, does not the whole Bible ſpeak of *Faith as abſolutely neceſſary to Salvation?* How is it then, that Chriſt preached only Deity and Virtue?

We deſire, that the Anſwer we make to this Objection may be carefully attended to; and then it will plainly appear to be of no Force againſt what we have advanced, but to coincide, and ſtrike in fully with it. Attend then; for the right Underſtanding of Chriſtianity depends very much upon the true Meaning of the Word *Faith*. We freely acknowledge, that Faith is every where, in the New Teſtament, recommended as neceſſary to Salvation: But then it is Faith of a moral Nature; not a Sett of ſpeculative Opinions; not Faith abſolutely conſidered in it ſelf; but Faith as it relates to Virtue. In a Word, the Faith, of which ſuch high Things are ſpoken in the Bible, is a Belief, a firm unſhaken Belief of the Providence of God: a full and ſtrong Perſuaſion, That God will, in this World or the next, make it the Intereſt of every Man to be thoroughly virtuous; It is a Belief that the wiſe and good Governor of the World has ſo ordered all Things, that Juſtice ſhall be done to every Being in the Univerſe, and that good Men ſhall be finally happy. This is the only Soul-animating Faith: This is the Faith which cheriſhes and keeps Virtue warm: This is the Faith which enabled the ancient Worthies, mentioned by the Author to the *Hebrews*, to *ſubdue Kingdoms, work Righteouſneſs, obtain Promiſes, ſtop the Mouths of Lions, quench the Violence of Fire, and endure Tortures without accepting Deliverance:* And not unintelligible dry Speculations about the *Eſſence of God, or the Nature of Jeſus Chriſt.* It was this *Belief, That there was an eternal and exceeding Weight of Glory kept in Store for good Men; That they ſhould have a Kingdom which could not be moved; A City which hath Foundations, whoſe Builder and Maker is God*; that made thoſe brave Men of old triumph over the united Malice of Earth and Hell: And not Syſtems of myſterious Words. No Councils had then met, nor were the Fathers born; and if the one had never met, nor the other ever been born, would any Man be ſo prophane as to affirm, that our Chriſtian Faith had been leſs perfect; or ſay, of theſe Councils and Fathers, what Cardinal *Pallavicini* once ſaid of *Ariſtotle*, That *had it not been for him, we had loſt ſeveral of the Articles of our Faith.* No; abhor this Doctrine, and the Propagators of it: *Believe not in Men, but in God alone.* This Faith in God, Reaſon commands; and this is all which Chriſtianity obliges you to. For when Chriſt ſays, *Ye believe in God, believe alſo in me*; and *unleſs ye believe that I am he, ye ſhall die in your Sins*; and *he who believeth not ſhall be damned:* The plain Meaning is, he who believes not my Miſſion, cannot, by divine Authority, be aſſured that God will eternally Reward good Men; ſo that if he fails in the Practice of Virtue, through the Want of this ſtrong and powerful Motive, he will conſequently loſe that Happineſs which God promiſeth by me to virtuous Men only. This Faith in Jeſus Chriſt, as the Meſſiah, or Sent of God, is a ſupernatural Means of believing in God, or acknowledging the Truth of this practical Propoſition, That God will finally make good Men happy. And that this is ſo, appears from the Nature of his Miſſion, and the conſtant Tenor of his Doctrine. He was ſent of God to command Men to do thoſe Things, by divine Authority; which had they been wiſe, they would have done before by mere Reaſon: He came to enforce the great Law of Nature by the Doctrine of Immortality; and aſſuring Men, that the wiſe and good Governor of the World will ſo juſtly diſpoſe all Things, that every Man ſhall find his Happineſs in acting up to the Laws of Reaſon. But this Authority of God muſt be ſubmitted to, and his Miſſion acknowledged; otherwiſe this Promiſe of Happineſs in another World would have no Force: They could not obey the moral Law, by looking to this Recompence of Reward ſet before them, without acknowledging this divine Authority; nor could they acknowledge this divine Authority, without acknowledging his Miſſion; conſequently, Belief in him as the Meſſiah, was abſolutely neceſſary to believe in God as the great Rewarder, in another World, of thoſe who followed the Laws of Reaſon in this.

Thus have we laid before you what appears to be *true Original Primitive Chriſtianity*; and endeavoured to reſtore what has been, by the Wickedneſs of the Church of *Rome*, ſo many Hundreds of Years loſt. All wiſe and good Men long for that bleſſed Time, when Chriſtianity ſhall be thus taught; this would be the ſhorteſt Way of converting *Deiſts* and *Infidels*; this would be the happy Means of uniting all the differing Sects of Chriſtians; this would put an everlaſting End to that fierce and bloody Contention about Opinions, which has made more dreadful Havock in the World than all our natural Evils put together; and this would introduce that Peace among Men, which Jeſus Chriſt meant, when he ſaid, *Peace I leave with you, my Peace I give unto you*; that is, Peace ariſing from the conſciouſneſs of our Integrity, and ſtanding well in the Favour of God and all good Men.

SOCRATES.

FOREIGN AFFAIRS.

PARIS, April 8. N. S.

ON the 3d Inſtant, the Parliament, who had received the King's Orders by the Marquis de Dreux, Great Maſter of the Ceremonies, met for his Bed of Juſtice, which his Majeſty had reſolved to hold. Four Preſidents and ſix Counſellors conducted him to the Great Chamber, where his Majeſty ſeated himſelf under a Canopy in the Bed of Juſtice, and the Chancellor of France explained the King's Intentions, and the Motives which had determined his Majeſty to hold his Bed of Juſtice: Then he pronounced the Regiſtring of the Declaration of the 24th paſt, wherein the King again explains his Intentions concerning the Execution of the Pope's Bulls iſſued againſt Janſeniſm, and that of the Conſtitution Unigenitus. The King's Declaration, which was regiſtred the 3d Inſtant, imports among other Things, That no Perſon whatſoever ſhall be admitted into Holy Orders, or into a Benefice, till he has firſt ſigned the Formulary of Alexander VII. in Perſon, in the Preſence of his Biſhop or Archbiſhop; and that all ſuch Clergymen, as are poſſeſſed of Benefices, and have not yet ſigned it, ſhall likewiſe be obliged to ſign it, in Default whereof their Livings ſhall be ipſo facto forfeited, without any other Declaration or Sentence; That the Conſtitution Unigenitus ſhall be inviolably obſerved, according to its Form and Tenor, throughout the Kingdom? and being made a Law of the Church, by the Acceptation that has been made of it, it ſhall be looked upon as a Law of the State alſo; and that all the Edicts and Declarations made upon that Subject, and upon other Bulls of the Popes, ſhall be executed according to their Form and Tenor. Laſt Week the King declared, that the Queen was four Months gone with Child; which has cauſed an univerſal Joy here. The Cardinal de Fleury came to Town from Verſailles the latter End of laſt Week, and had a long Conference with Count Kinski, the Emperor's Ambaſſador, and afterwards with the Plenipotentiaries of Spain, and thoſe of the Allies of Hanover; the Expreſs lately ſent hence to Vienna, being returned, with the ultimate Anſwer of that Court in relation to the Introduction of the Infante Don Carlos into Italy with Spaniſh Troops, which the Emperor continues to oppoſe.

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The Spaniſh Ambaſſadors have ſent an Expreſs to Seville; and it is apparent, that this Court would fain go Hand in Hand with the King of Spain about the Election of a new Pope; an Affair wherein the two Crowns are more nearly concerned, perhaps, than at any other Juncture whatſoever.

The Duke d' Antin, a Nobleman of the firſt Rank in France, has deigned to get a Smattering of the *Art of Printing*; and having been at the Expence of caſting a Font of ſmaller Types for the Louvre Printing Houſe, than were ever ſeen in France, he made the firſt Eſſay of them, by an Impreſſion of *Phædrus Fables* in *Duodecimo*, in which Volume it makes but 86 Pages; and he has preſented Copies of this Work to all the Lords and Men of Learning of his Acquaintance.

April 29. N. S. We can give you no Account of the Holy Father's Election, nor where the Choice is like to fall. Cardinal Imperiali has a good Intereſt, and they ſay deſerves it too; but as the Kings of France and Spain, and the Emperor of Germany, have each of them a Right to exclude any one Cardinal, his Catholick Majeſty has made uſe of that Power againſt the ſaid Imperali; therefore what is written to Day in our Gazette a la Main, viz. That the King of Spain has not given ſuch Excluſion, is not true, no more than a Report, that the Excluſion was taken off by the Mediation of a certain Prince. Cardinal Buoncompagne entered the Conclave the 30th ult. Biſſy and Sinzindorff the 31; Cardinal Althan arrived the next Day, Odeſcalchi the 2d, Rohan the 3d, and Borromeo the 4th. As for Cardinal Coſcia, his Eminency having borrowed a little Braſs, ſet a Face upon the Matter, like any Premier, and entered the Conclave the 5th Inſtant early. He had the Grace, however, to make his Decampment as little Publick as poſſible; but the People being attentive to every Step he made, ſurrounded St. Peters that Morning, with Deſign, no doubt, to try what Metal he was made of; though here they happened to be deceived again, for the good Cardinal had not ſhew'd yet all his Tricks of Slight-of-Hand. He cauſed his own Coaches to ſet out the uſual Way to the Vatican with the Curtains cloſe, as who ſhould ſay; *You ſee, Gentlemen, the Ball is under this Cup.* Then, *Hey paſs*, the Cardinal whipt into an old Coach that was picked up for the Purpoſe, drove briskly a By-way to the Conclave, and threw himſelf into his Cell with ſuch Celerity as ſurprized every Body.

This great Man by what appears from all Quarters, will have need enough of the Intereſt of the new Pope to protect him; for he ſeems to be truly hated, almoſt as much as any Premier in Europe; for even in the Conclave, when he was brought to the Marſhal of that Place, the purple Habit, and the other Ornaments with which he was dreſs'd, made no Impreſſion on the Aſſiſtants and others; for inſtead of paying the Reſpect that is due to a Mitre, a Cap, a Croſs, and other Enſigns; they forgot all Ceremony, and, what ſometimes happens, regarded only the Man that carried the Finery, and therefore gave him no other Reception, than with one Cry, *Throw him into the River! Throw him into the River!*

LONDON, April 1. N. S. Yeſterday Morning their Majeſties, accompanied by the three eldeſt Princeſſes in their Chaiſes, his Royal Highneſs the Prince, and his Highneſs the Duke of Cumberland on Horſeback, took the Air in Hide-park, and returned to St. James's to Dinner.

His Majeſty has been pleaſed to declare his Royal Pleaſure, that he will dine at Richmond twice a Week during the ſitting of the Parliament.

On Saturday died, at his Houſe in Crouched-friars, Mr. Solomon, a Jew Merchant of this City, who, it is ſaid, died immenſely rich.

April 4. Yeſterday about 12 o' Clock a large Quantity of Pieces of Eight, brought over in the South-Sea Company's Ship the Prince Frederick, were carried to the Company's Warehouſe, and there ſafely depoſited for the Benefit of the Proprietors.

The ſame Morning died ſuddenly the Lady *Waldgrave*, natural Daughter of King *James* II. by Mrs. *Arabella Churchill*, and Mother to the Right Hon. the Lord *Waldgrave*, his Majeſty's Ambaſſador at the Court of Vienna, at his Lordſhip's Houſe in Albemarle-ſtreet.

April 7. On Sunday Night Hugh Norton (*mentioned* No. LXXXII. *of our Gazette*) charged with robbing the Briſtol Mail, now a Priſoner in Newgate, attempted to make his Eſcape, by filing off his Irons; but finding it impracticable, he took a Quantity of Poiſon, which began to operate before the Keepers diſcovered it, when proper Means being uſed to expel it, had the deſired Effect; and it is expected that he will be tried To-morrow at the Old Bailey.

April 16. On Mondaay laſt a new born dead Infant was left at a Church-warden's Door in Buſh-lane by Cannon-ſtreet, decently wrapp'd up in a Shroud, and put into a Coffin; upon which was faſtned a Paper with this Inſcription, *Bury it for Charity.*

They write from St. Albans, that a Gentleman upwards of 70 Years of Age, who ſet out from London on the 4th Inſtant, in order to go to Sheffield in Yorkſhire, to ſettle there for the Remainder of his Days, was ſet upon by two Foot-pads on Tueſday laſt, who robbed him of a Guinea and a Half, and ſome Silver, which had been given him it ſeems by a Nobleman in Piccadilly, to defray his Journey. They knocked him down twice, becauſe he refuſed to deliver his Money, and then bound him, and laid him in a Ditch, where he muſt have periſhed, had he not been unbound by a Man and his Wife, that were paſſing by, they brought him with much Difficulty, to St. Albans, and gave him Half a Crown, and left him in a dying miſerable Condition. The ſame Rogues about two Hours after, committed another Robbery on a Countrywoman; but one of them is ſince taken, and offers to make a large Diſcovery.

April 18. We hear that the Widow Lovejoy of Nettlebed in Oxfordſhire, and ſeveral other Farmers, who dreſſed their Land with Mr. Living's Compound Manure, have an Appearance of the greateſt Crops of Corn and Graſs that ever were ſeen in England: And ſeveral Noblemen and Gentlemen who have large Eſtates in Ireland having deſired him to erect Offices, and make the ſame there, his Majeſty hath ordered Letters Patent for his ſole making and vending the ſame in Ireland to paſs the Great Seal of that Kingdom, in the ſame Manner as the Letters Patent granted him for the ſole making and vending the ſame in England.

A Picture of the Reverend Dr. Clarke is placed in the Royal Palace at Kenſington, under which is the following Inſcription.

SAMUEL CLARKE, D. D.
Rector of St. *James's Weſtminſter.*

In every Part of uſeful Knowledge and critical Learning, perhaps without a Superior;
In All united, certainly without an Equal.
In his Works, the beſt Defender of Religion;
In his Practice, the greateſt Ornament of it.
In his Converſation communicative, and in an uncommon Manner inſtructive.
In his Preaching and Writing, ſtrong, clear and calm;
In his Life, high in the Eſteem of the Great, the Good, and the Wiſe.
In his Death, lamented by every Friend to Truth, to Virtue and Liberty.
He died *May* the 7th, 1729, in the 54th Year of his Age

The Sum ſubſcribed lately by ſeveral Governors of St. Bartholomew's Hoſpital was 1321 l. And 5800 l. has been ſubſcribed within a Year paſt towards building a new Hoſpital; the old one they will begin to pull down on Monday next.

A Treaty of Marriage is on Foot between Robert Groſvenor, Eſq; youngeſt Brother to Sir Richard Groſvenor, Baronet, and Miſs Ward, a Dorſetſhire Lady of about 40,000 l. Fortune.

The five following Articles are of different Dates.

The Bill that no Penſioner ſhall ſit in the Houſe is paſt, and ſent to the Houſe of Lords, and a learned Speech was made for the Bill by Mr. Heathcote.

Laſt Thurſday their Lordſhips read the Bill againſt Penſioners ſitting in the Houſe of Commons; and divers Lords made Speeches againſt it, as that it was a leſſening the King's Prerogative, &c. the Lord Townſhend, the Duke of Argyle, the Duke of Newcaſtle, ſpoke for the Bill; and the Prince, Sir Robert Walpole, and others were preſent.

This Day the Prince came to the Houſe of Lords to hear the Debates about the Penſion Bill, and there was a very full Houſe, and a Liſt was read of all the publick Penſions, and the Bills allow a great many Exceptions of

People

People in Places, as the * * * * * * * * Maſter of the Rolls, the Attorney and Solicitor General, and the Privy Counſellors.

This Day the Lords rejected the Penſion Bill, upon a Diviſion of 85 to 31.

SAYBROOK, in Connecticut Colony, June 22. On the 13th Inſtant we had a Storm in the N. Weſt. which divided, one Part went to the N. Eaſt, with Thunder and Rain, a ſecond Part went to the Southward with terrible Thunder and Lightning, and conſumed a Houſe on Long-Iſland; a third Diviſion went out of the N. W. toward the S. Eaſt. It continued ſome Hours with violent Wind, Rain and Hail; it removed a new Houſe out of its Place, killed Birds and ſmall Creatures, deſtroyed much ſtanding Corn, Fruit-trees ſorely broken, and the Fruit that remains much blaſted; the Hail-ſtones were of various Sizes from the Bigneſs of a Gooſe Egg to a Pidgeons Egg, and fell in great Quantities, in ſome Vallies it roſe to 12, yea, 15 Inches deep, and Quantities of them to be ſeen 24 Hours after the Storm ended. The like never before ſeen here.

Cuſtom-Houſe, New-York, July 13. *Inward Entries.*

Ratſey and Bodin from Jamaica, Hill from Turks Iſland, Phœnix from St. Chriſtophers, Maul from Boſton, Sutcliffe from Antigua. *Outward Entries*, Kip for Barbadoes, Gano for Boſton, Hill for Curacoa, New for Newfoundland, Payton for Jamaica, Main for Lewis on Delaware. *Cleared for Departure*, Young to Curacoa, Marſchalk jun. to Jamaica, Clark to Newfoundland, Mane to Lewes on Delaware.

Port Burlington in Weſt-Jerſey, July 6. *Entred inwards.*

Sloop Swan, Robert Smith, from Antigua.

Entred outwards.

Brigt. Sarah and Mary, Henry Combe, for Barbadoes.

PHILADELPHIA, *July* 16.

Yeſterday one Richard Evans received 39 Laſhes at the publick Whipping-poſt, having been convicted of Bigamy. He is alſo to be impriſoned during Life, and kept to hard Labour.

Another Fellow was whipt at the ſame Time, and received 15 Laſhes, for ſtealing Goods at the late Fire.

The ſame Day in the Afternoon, a Child fell into the River near Arch-ſtreet Wharff, and was drowned.

Cuſtom-Houſe, Philadelphia, Entred inwards.

Sloop Sarah and Frances, Criſpin Hill, from St. Chriſtoph.
----- Doubtful, Thomas Williams, from Antigua.
Brigt. Peggy, Ellis Davis, from Madera.
----- Mary, John Sim, from St. Chriſtopers.

Entred outwards.

Brigt. Peggy, Ellis Davis, for Virginia.
Sloop George, James Dickenſon, for Barbadoes.

Cleared out.

Sloop Five Siſters, John Joel, to Barbadoes.

Buried in the ſeveral Burying-Grounds of this City in a Fortnight paſt.

Church	0.	Baptiſts		3.
Quakers	0.	Strangers,	Whites	1.
Presbyterians	0.		Blacks	0.

Advertiſements.

ABOUT ſeven Weeks ſince, ſtray'd from *Benjamin Fairman*'s Paſture, near *Philadelphia*, two Horſes, *viz.* The one a black Horſe about 5 Years old, upwards of 14 Hands high, a natural Pacer, has a ſmall white Star in his Forehead, was ſhod all round, has a thin Main, a ſhort ſwitch Tail, but is neither marked nor branded that is remember'd. The other a thick ſet trunk Horſe, about 10 Years old, upwards of 12 Hands high, is a Trotter, has a hanging Main parting on both Sides, is Ear-marked, but the Marks are not remember'd, his Teeth are much ſcaled, and when he went away was ſhod before only. Whoever takes up the ſaid Horſes, and gives Notice of them, or delivers them either to *Benjamin Fairman* aboveſaid, or to *Samuel Buſtill* in *Burlington*, ſhall receive *Twenty Shillings* Reward, beſides reaſonable Charges, from the ſaid *Fairman*, or ſaid *Buſtill* at *Burlington*.

LATELY imported from *England*, a good new STILL, containing about 45 Gallons, with a Worm and an Iron-bound Cedar Tub, a Bucket and Funnel, very fit for Farmers Uſe, to be ſold reaſonable. Enquire at the *New Printing-Office*, near the Market.

THOMAS PETERS, Shopkeeper.

IS removed to his New Houſe, right oppoſite to the *Three Tuns* in *Cheſtnut Street*, *Philadelphia*; Where he continues to furniſh his Cuſtomers with all Sorts of *European* and other Shop Goods at reaſonable Rates, as uſual.

RUN away from *William Smith* of *Philadelphia*, Shoemaker, a Servant Man, named *John Norris*, aged about 24 Years, of middle Stature, ſmooth Face, with ſharp ſhins, his Hair cut off; He had on a dark colour'd Coat with cut Sleeves, ſtrip'd blue and white Homeſpun Jacket and Breeches, and a pair of Leather Breeches, and Trowſers, with two white Shirts; ſuppoſed to be in Company with one *James Curry*, an Apprentice to Mrs. *Paris* of *Philadelphia*, Braſs-Founder; he is about 19 Years of Age, tall and ſlender, with aſh-colour Clothes, and ſhort dark Hair if not cut off. Whoever ſecures the ſaid Servant, ſo that his ſaid Maſter may have him again, ſhall have *Five Pounds* Reward, and reaſonable Charges, paid by me, *William Smith.* June 8.

N. B. He has taken with him ſeveral Working Tools belonging to the Shoemakers Trade; and is ſuppoſed to be working about the Country, at his own Trade, or at Harveſt Work. Perhaps *Curry* and he may have parted and changed Clothes.

BIBLES, Teſtaments, Pſalters, Pſalm-Books, Accompt-Books, Pocket-Books, Bills of Lading bound and unbound, Common Blank Bonds for Money, Bonds with Judgment, Counterbonds, Arbitration Bonds, Arbitration Bonds with Umpirage, Bail Bonds, Counterbonds to ſave Bail harmleſs, Bills of Sale, Powers of Attorney, Writs, Summons, Apprentices Indentures, Servants Indentures, Penal Bills, Promiſory Notes, *&c.* all the Blanks in the moſt authentick Forms, and correctly printed; may be had at the Publiſhers of this Paper; who perform all other Sorts of Printing at reaſonable Rates.

ALSO

Variety of ſmall Hiſtory Books, Pamphlets, Ballads, and cheap Pictures engraved on Copper Plate of all Sorts of Birds, Beaſts, Fiſhes, Fruits, Flowers, &c. uſeful to ſuch as would learn to draw. *Likewiſe*, Good Writing Paper, to be ſold either by the Ream or ſmaller Quantity very reaſonable, at the aboveſaid Place.

The following BOOKS are to be Sold at the Printers hereof.

A RATIONALE, or PRACTICAL EXPOSITION of the Book of *Common-Prayer*, by the Rt. Rev. Father in God, *Anthony Sparrow*, DD. late Lord Biſhop of *Norwich*. With his Caution to his Dioceſe againſt falſe Doctrines, and his famous Sermon of Confeſſion and the Power of Abſolution. To which are prefix'd, the Lives of the Compilers of the Liturgy; and an hiſtorical Account of its ſeveral Reviews, by the Rev. Mr. *Samuel Downes*, late of *St. John's* College, *Oxon.*

2. THE DEVOUT CHRISTIAN INSTRUCTED how to *Pray* and give *Thanks* to GOD: Or, a Book of Devotions for Families, and for particular Perſons, in moſt of the Concerns of humane Life. By *Simon Patrick*, DD. late Lord Biſhop of *Ely*. The 15th Edition.

3. SERMONS on SEVERAL OCCASIONS, by eminent Divines of the *Church* of *England.*

4. The Singing-Maſters Guide to his Scholars: With the *PSALMS* according to the old and new Tranſlations; the Old on one Side, and the New on the other. By ſeveral Hands, *viz. Sternhold* and *Hopkins*, *Bartow*, *Patrick*, *Tate* and *Brady*, *Milbourn*, and *Sandys*. Contrived for common Uſe: With the Tunes in two Parts. By *Daniel Warner*, Singing-Maſter.

Philadelphia: Printed by *B. Franklin* and *H. Meredith*, at the New Printing-Office near the Market, where Advertiſements are taken in, and all Perſons may be ſupplied with this Paper, at *Ten Shillings* a Year.